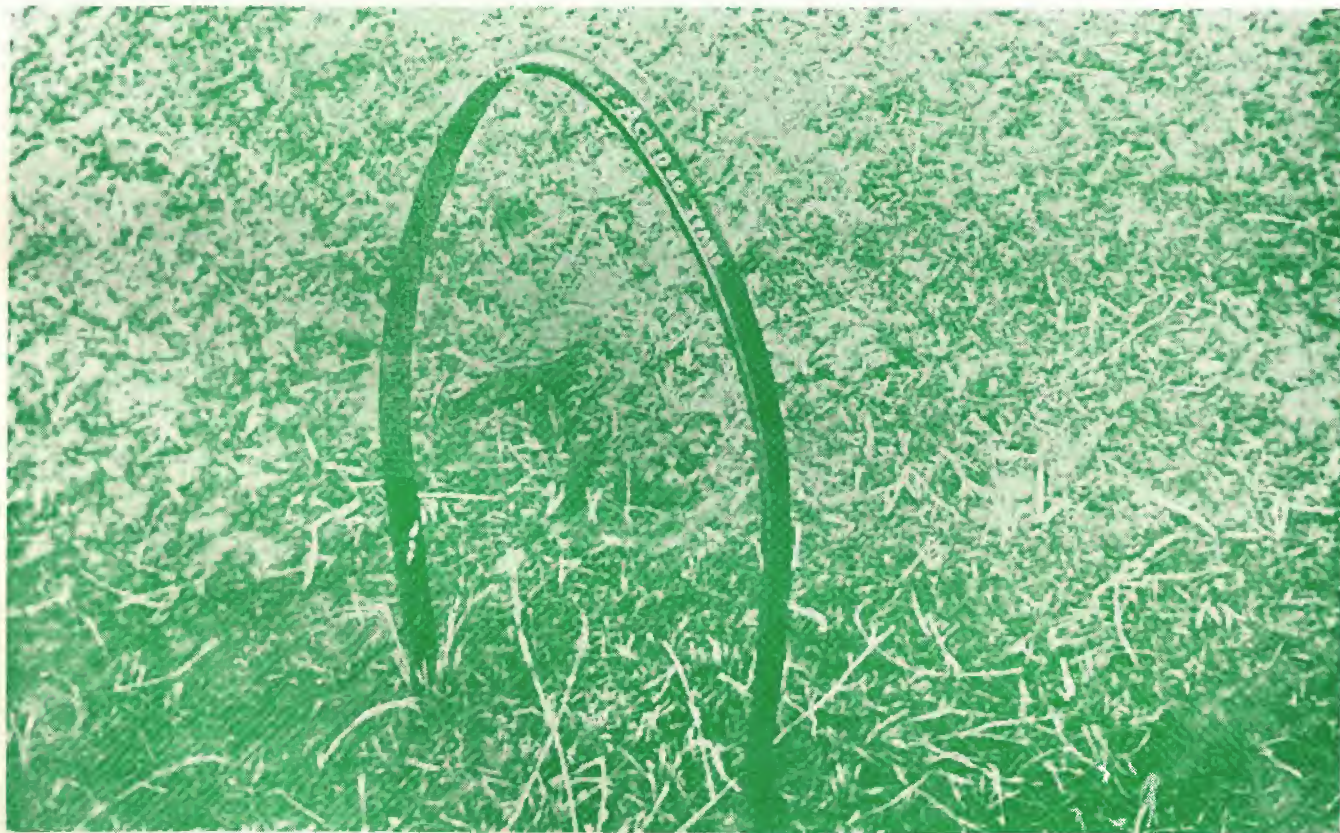


SUP News

VOL. 10

JULY - AUGUST, 1964

No. 4



Before



After

Rebecca Winters' Grave near Scottbluff, Nebraska, after Railroad restored and fenced it.



Pres. Lorenzo B. Summerhays

President's Message

At at recent meeting of the Salt Lake Luncheon Club of the Sons of Utah Pioneers, Elder Sterling W. Sill urged those present to greater activity with this intense phrase: "With all of your getting, get going!"

This statement has recurred to me constantly since that time and particularly in relation to the Sons of Utah Pioneers.

Executive Secretary Woolley and I have visited many of your chapters during the current year and have discovered the aims and purposes of SUP. We have been thrilled with the pleasant association and the high type of membership in each chapter. We have been enthused with the meetings we have attended and have had high hopes of great accomplishments by the chapters and members.

Perhaps our most important aim is that of the completing a chapter project each year. As we have told you, both in our personal contacts and in our letters to you, in order to develop interest in such projects there was developed several years ago a policy of making annual awards for outstanding accomplishments in three areas as follows:

1. The outstanding individual
2. The outstanding couple
3. The outstanding chapter

Under this arrangement the chapter officers of each chapter are to sponsor some project, and each individual chapter member

should develop some special project of his own. Toward the end of each year the chapter president is to submit to the awards committee of the National Society information regarding the development of these projects and make recommendations for awards to an individual, to a couple, and to the chapter. Up to this time this year the awards committee has sent out two letters to each chapter but only one reply has been received and that only partially complete.

The next project in order of importance is increased membership and we have constantly urged that two phases of this receive special attention. The first is that we should enroll our sons so that they may become imbued with the spirit of the SUP and thus become dedicated thereto. Their additional support would greatly increase the importance and general influence of the Society. Second, we have urged that each present member assume the personal responsibility of enrolling at least one new member. If this single project had been successful, our membership would have been doubled during the current year. As it is, we have gained more than one hundred new members, but unfortunately approximately the same number of former members have not re-registered during the current year, so that, as a net result, our membership at the present time stands at about the same figure as it did a year ago.

In our visits to the various chapters we have read from the Articles of Incorporation the statement of the purposes of the Sons of Utah Pioneers and have emphasized their importance. We could take these up one by one and make some comments on the amount of accomplishment in each field. The short comments above, however, are enough to indicate the general overall developments during the year 1963-64.

Our annual encampment is now less than two months away and it is the responsibility of the national president to make reports at the encampment meetings regarding the accomplishments during his year of office. For this reason it is urgently necessary that the awards committee receive information from the various chapter presidents as soon as possible which will enable the committee to consider what has been done

and to whom the awards shall be given. From these various recommendations I can obtain interesting information for the president's report. Will you chapter presidents please, therefore give immediate consideration to this matter and submit your recommendations to the awards committee without delay. It would probably be well for the chapter president to first receive the approval of the members of his chapter as to his choices for the recommended awards.

There is also sufficient time for a concentrated drive on membership and if every member would immediately and enthusiastically go about obtaining a new member before our encampment we could still reach our goal of "Double or more in '64." We appeal to each member at this time to become more concerned about the Sons of Utah Pioneers, about its projects, and about his individual responsibility in connection therewith.

Repeating Elder Sill, "With all your getting, get going," please.

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One Out of 80,000 Utah Pioneers Still Lives



Hilda A. Erickson

By Harold H. Jenson
Historian Old Folks Central
Committee

At the request of T. Mack Woolley, national secretary of the Sons of Utah Pioneers, this interview is written regarding Hilda Anderson Erickson, who will be 105 November 11th, but is the last surviving Utah Pioneer of 80,000 who crossed the plains before the coming of the railroad May 10, 1869. This writer has interesting stories on over a hundred "pioneers of yesteryears," but Mrs. Erickson heads the list as the most active for her age, and we truly call her "sweetheart of Old Folks Day."

She never misses, even this year's rain did not stop her, and this scribe with Fred C. Wolters paid her a visit at her daughter's, Mrs. John U. Hicks, at 75 South Wolcott Street, Salt Lake City. Though she lives alone in Grantsville, where on previous visits she even cooked home made biscuits for Elder LeGrand Richards and myself.

Sister Erickson stands in a class of her own for she is truly a "queen" and we crowned her as such in 1960, always has a smile, and is graciousness personified. She likes pretty clothes, her hair which still has a touch of red, outlines a face that shows service for others. She takes a keen interest in life, never misses voting, and always comes to "Days of '47" banquet and parade and is the life of the party.

Very few women of her age would live alone, but she has for many years, and has one daughter living, 8 grandchildren and 15 great-grandchildren.

Sister Erickson is a tall stately woman of Swedish parentage. In an interesting life story in her own words, published in full in the "Tooele Bulletin," when the Centenarian badge was presented her, she said, "I will confess I was born November 11, 1859, in Ledsjo, Sweden, the daughter of Peter and Mary Katherine Anderson. When six and a half years old we left Sweden and came to Utah, after many days on the water, traveled by ox team until we reached Echo Canyon in October, the weather was not good so we were met by mule teams to help us into the Valley.

"Brother Peterson, (captain of our company) took us to Mt. Pleasant to make our home. He built a house and permitted us to live in two rooms. This was in 1868 and father arrived that same year, my self and mother and two brothers had come up ahead. We moved to Grantsville where the Indians were more friendly. When I was 14 years I did a great deal of sewing, being able to make men's suits. I was married in 1882 to John Erickson, a farmer and two children blessed our home. Amy is married to John U. Hicks and Perry passed away in 1944.

"In 1885 I went to Salt Lake City to study obstetrics and after graduating commenced practicing, and also did a little dentistry.

"My husband died January 20, 1943 and since then I have lived alone in Grantsville in the old home my son built."

Pages could be written on the accomplishments of this woman, who helped her husband pioneer a big ranch, acted as dentist when cowboys had a toothache, getting them to hold the afflicted while extracting the aching tooth. Children loved her to take their teeth out for she promised them a sack of candy, and gave it. She drove her own car until 95, when someone ran into her, not she into them, and they took away her driver's license, which she still regrets. She likes to fly and has taken airplane trips, one across the plains. She loves people and meet-

ings, and though her hearing is not too good, she has a sweet smile. Every day brings her an added joy. On Old Folks Day, she came in the rain this year, she said she had too much to do, and was too busy to stay longer than a day. Her home is neat, pictures and articles of her own handiwork are found everywhere. She delights in holding open house for her friends.

On the date of her becoming a Centenarian, Pres. Eisenhower, Utah's men in Congress, State and City, Pres. David O. McKay and many others sent personal greetings. The entire Tooele County paid her homage in the Grantsville Chapel. A replica of events in her life were reproduced in miniature by an artist on a huge table.

"To keep young, be active," she says and certainly proves the assertion for she will never be old.

She was guest of honor with Queens of Days of '47 at the annual summer banquet held at Pioneer Village given July 1st by Salt Lake SUP Luncheon Club.

UTAH PLACE NAMES

Names of things and places in Utah and how they got them.

Abajo Mountains in San Juan County, the highest point being Abajo Peak, which is 11,357 feet above sea level, but the word Abajo is Spanish for low.

Alta, in Salt Lake County, now a famed ski resort, was once a thriving mining town. Was named Alta which is Spanish for "Upper" or "High." It is 9500 feet above sea level.

Antelope Island in Davis County, is a peninsula island in Great Salt Lake and was so named by John C. Fremont in 1845 as he rode out on the island and killed some antelope for his food supply and gave the island its name from the antelope he found there.

Antimony in Garfield County is on the East Fork of the Sevier River. The name was changed from Coyote to Antimony in 1921 when this tin-white metallic element which is used in alloys was discovered in the near by hills.

Bountiful in Davis County, formerly called Sessionville for Perrigren Sessions, later called Bountiful for the bountiful crops raised there.

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The World Is a Town

By Newell Knight

City & County Building Historian

One of the most difficult things to do is to get a clear mental picture of yourself and your place in the world. And this is what frequently leads to misunderstanding and the deadliest of all diseases, complacency. Dr. Henry Smith Leiper has given us a wonderful picture of the world by reducing proportionately all the people of the world into a theoretic town of 1,000 people. He tells us it would look something like this:

In this town, there would be 60 Americans; the remainder of the world would be represented by 940 persons. This is the proportion of the United States to the population of the world . . . 60 to 940. The 60 Americans would have half the income of the entire town, with the other 940 dividing the other half. About 330 people in the town would be classified as Christians; 670 would not. At least 80 townspeople would be practicing Communists, and 370 others would be under Communists domination. White people would total 303, other 697 nonwhite. Half of the 1000 people would never have heard of Jesus Christ nor what he taught. On the other hand, more than half would be hearing about Karl Marx, Lenin, Stalin and Khrushchev.

The 60 Americans would have an average life expectancy of 70 years; and the other 940, less than 40 years on the average. The 60 Americans would have an average of 15 times as many possessions per person as all the rest of the people. The Americans would produce 16% of the town's total food supply. Although they eat 72% above the maximum food requirements, they would either eat most of what they grew, or store it for their own future use at enormous cost.

Since most of the 940 non-Americans in this town, would be hungry most of the time, it could lead to some ill feeling toward the 60 Americans, who would appear to be enormously rich and fed to the point of sheer disbelief by the great majority of the townspeople. The Americans would also have a disproportionate share of electric

power, coal, fuel, steel and general equipment.

The Americans and about 200 others representing Western Europe and a few favored classes in other areas in South America, South Africa, Australia and a few wealthy Japanese, would be relatively well off. But the majority of the 1,000 people would be ignorant, poor, hungry and sick. The American families would be spending at least \$850 a year for military defense, but less than \$4 a year to share their religious faith with the other people in the community.

Many of the 60 Americans wouldn't even have brains enough to be thankful for the privilege of being Americans. Quite a few would pass up an education, even though hundreds of others in the town would give anything to obtain it.

Dr. Henry Smith Leiper's image of the world reduced to the size of a town of 1,000 people gives us a graphic mental picture of the world and our place in it. We should be thankful and aware of our responsibilities to share our knowledge and bounty with those less fortunate, for it is a strange but true fact about human beings that no matter how good things get, they can be taken for granted and even complained about.

The next time your steak isn't cooked just the right way, you might think about this. Perhaps things are not quite so bad as we frequently are inclined to imagine. (Permission granted to reprint from the U.S.P.E.A. News Bulletin)

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SUP PROFILES



Elwood G. Winters

Elwood Grant Winters was born in Ogden, Utah, November 20, 1897. His parents, Oscar L. and Ella Smith Winters were born and raised in Pleasant Grove. He is a grandson of Oscar and Mary Ann Stearns Winters; a great-grandson of Hiram and Rebecca Burdick Winters (see article in this publication); and a great-great-grandson of Gideon Burdick, a drummer in George Washington's Army.

As a youth, his family lived in Ogden during the winter months, but traveled to Garland for the summer. Since his father was the district manager of the Consolidated Wagon and Machine Company, one of his first jobs was assembling farm machinery, for which he received 25 cents an hour. He also helped deliver machinery to farmers throughout Northern Utah and Southern Idaho.

His mother's father, a horticulturist, was sent by Brigham Young to settle in Pleasant Grove where he raised peach trees for orchard farmers. Abundant are the memories of the 2½ to 3 day trips from Garland to Pleasant Grove in a white top (half wagon and half buggy) to visit relatives and also to pick fruit to be bottled for the winter's food supply. Many memorable hours were also spent

in helping A. Ray Olpin, a cousin living in Pleasant Grove, herd thirty head of milk cows.

At the time his mother was president of the Garland Literary Club, it succeeded in securing a Carnegie Library for the town. Elwood remembers that this had quite an effect on his hunting, fishing and swimming since the youth of Garland were sent in mass to the library to read good books. He stated that he's never liked Shakespeare since!!

After graduating from Weber Academy, he attended the Agricultural College where he studied Hydrography and soil chemistry. His education was interrupted by World War I when he enlisted in the Student Army Training Corps. A few weeks later, the commanding officer, Henry D. Moyle, recommended him for Officer's Training School and ninety days later he was to be what the professional Buck Private called the 90-day wonder--a second lieutenant.

At the war's end, he worked as a hydrographer and soil analysis assistant for the Utah-Idaho Sugar Company and then attended the University of Utah School of Business with part time work at Z. C. M. I. After graduation, he associated with Ross Beason and Company buying and selling municipal bonds. Two years later he resigned and accepted a position with Bennett's, selling paint to office buildings and apartment houses.

Later, he organized the Winters Distributing Company, a factory representative for Westinghouse's X-Ray, Sterill-Ray, prescription and compressors. Currently, he is Assistant to the President of Bennett's (originators of COLORIZER PAINTS). He assisted in the organization and development and is now vice president of Key Investment Company, a holding company controlling First Thrift Company, Key Credit, Key Finance, Pacific Leasing Company and Key Insurance. Another business interest is the Charleston Sub-division of Las Vegas of which he is president.

Active in civic affairs, he received the Jr. Chamber of Commerce achievement award in 1932 for the chairmanship of the Clean Up, PAINT UP, and Fix Up campaign, plus the 'get out and

vote' campaign. Maintaining this interest, he has served on the executive boards of the United Fund, Kiwanis Club, Salt Lake Council Boy Scouts of America and is now serving on the Advisory Council of the Chamber of Commerce and the second Century Plan for Downtown Salt Lake.

He fulfilled a mission to Germany and Switzerland and has been a member of the Y. M. M. I. A. General Board, a ward MIA presidency and a member of a Sunday School Superintendancy. He is an active member of the Twentieth Ward High Priest Quorum and a member of a special committee of the Temple Square mission whose responsibility is to entertain V. I. P.'s from foreign governments sponsored by the U. S. State Department.

Elwood married Elizabeth Bennett and they have six children: Richard (a member of the Chapter of the SUP), John, Mrs. Nicholaas (Rosella) Stolk, Mrs. Paul (Jayne) Fife, Mrs. Noel (Nell), Peek and Mrs. Wendell Mary Ann) Stringfellow.

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"On the Move With The Mormon Battalion"

HOPE RUNS high in our hearts that new units of the Battalion and SUP can be formed in Kanab, Arizona and California. Pres. Ren Summerhays reports that he will travel the southern route by bus to the L. A. Encampment if there will be an opportunity to participate in the chartering of any new groups. Preliminary motivation and organization of the new groups appears to be mostly left up to one busy man—Fred M. Reese.

* * *

THE THREE QUEENS of the Days of '47 joined with the Battalion in presenting the Sacramento meeting at the Grant Ward, 3400 South 11th East on July 12. Ray L. Alston was the speaker. Others who talked were the Queens, Mary Goodman and Kate B. Carter. Musical numbers were as follows: vocal solo by Marj. Dubach, duet by Roy and Verda Chipman. Sheldon R. Brewster conducted the program, with the prayers being offered by Joseph S. Bennion and Elias L. Day.

* * *

REFRESHMENTS and hospitality were provided by Frank and Mary Goodman on their patio following the church program July 12. The Queens were honored. All had the opportunity to meet these especially lovely girls.

* * *

EVENTS participated in during the latter part of July included: dedication of the monument and plaque at Pioneer Park; two nights of pageant at the same park; Sunrise services July 24. At this writing it is not known whether the Battalion will march in the 24th parade in Salt Lake City.

* * *

OTHER RECENT activities included marching in the evening Logan parade, July 3rd. This was followed by a dinner at Willow Park. A bus-load of 40 went from Salt Lake to join with Co. D. Col. Earl A. Hansen was cook for the affair.

Other invitations were also accepted to send representatives to Strawberry Days, Pleasant Grove, and to the Nephi Stampede.

* * *

PLEASE RUSH your reservations now so that you can join in the happy trek to the SUP En-

campment in Los Angeles. Plan No. 4 is the one which will trek to L.A. by way of Kanab, Mesa, Tia Juana and San Diego with the hopes of helping to inaugurate new groups enroute.

* * *

WE WERE saddened by the death in June of Fielding G. Burton while he was serving a mission in the Southwest British Mission. He and his wife, Melba, were active with Battalion affairs and added much talent to programs.

* * *

MEMORIAL DAY Sunrise services were conducted at the M B monument at the State Capitol grounds. Frank R. Goodman was in charge. Marvin E. Smith gave a commemorative eulogy honoring the original Battalion, while the Highlanders quartet provided musical numbers.

* * *

TEN MEN from Salt Lake, Provo, and Lehi represented the Battalion at the historic dedication of Stagecoach Inn at Camp Floyd. They were in charge of the colors.

* * *

SPECIAL appreciation is due Elias L. Day, executive officer, for his consideration in providing this columnist with many details and facts relating to Battalion activities.

THE COLONIZERS

By Robert B. Fox

"Build up a city," Brigham said, Then in humility bowed his head, To ask for guidance from above; His towns were built by faith and love.

These hardy saints they did not doubt

Or wonder what it was all about, But dug right in with freshened will,

Commandments of the Lord to fill, Pioneers all tried and true, The Lord was with them they all knew;

He had guided them out to the West

Where they could worship and find rest.

Soil was tilled and began to grow But crickets came and brought more woe.

To stop this plague seagulls were sent;

The Lord again His help had lent, Faithfulness was rewarded soon; The desert had begun to bloom.

Today we view a vast domain; The efforts of their works remain.



SUP PROFILES



Curtis W. Brady

To see a show place of flowers, vegetable garden or meadowland, go to 7146 South 1300 East, Midvale, Utah, and see Curt Brady's place. You may even get a glimpse of some very fat cattle in the meadow. People passing and stopping to look have been heard to exclaim "ahs" and "ohs," which pays Curt for his many hours of work in keeping up this fine place.

Curtis was born in Union, the Son of Warren Parrish Brady and Martha Ellen Cole Brady. He married Blanch Elnora Anderson of Sandy, Utah. She passed away in 1939. They had four children, Marjorie Brady Carroll of American Fork, Earl Brady of American Fork, Laverne Brady of Union and Larry Brady of Midvale.

Curtis still lives in his childhood home, with his present wife, the former Nellie Larsen and their son, Henry.

Mr. Brady has had an interesting career, having worked with the Metropolitan Life Insurance Company for a good many years and then for Salt Lake County in the Roads and Bridges Department. The County Recreation Department, the Sheriff's Department also for the State in the State Liquor Commission. He retired "mostly" in December, 1958.

He has worked in many community projects. He has been a See BRADY, Page 7

BRADY from Page 6 member of the Union Lions Club and has been chairman of the Union Fort Days several times. He is a member of the Temple Fork Chapter of the Sons of Utah Pioneers and has acted as its president in 1959 and has been a member of the board of directors of the National SUP organization for the past five years and is chairman of the Life Membership Committee of the National at the present time. Also, he is Trek Chairman this year and is doing a fine job in helping with the Trek to the National Encampment to be held in Los Angeles in September.

Mr. Brady likes to travel. He has made many tours of the United States from Maine to Hawaii and from the Canadian border to the Mexican border. He has also made a very interesting trip through Mexico, and also made a wonderful trip to the Holy Land.

He is a great fisherman and hunter. If you want to see a beautiful buck skin jacket, see the one Curt has made from the skin of a deer he shot in our mountains.

He belongs to the "Order of River Rats" having traversed the Colorado River from Hite, Utah, to Lee's Ferry, Arizona, with the Boy Scouts of America. He has worked on the Old Folks Committee both on the Ward and Stake level. This perhaps is one of his finest assignments as he loves to visit and talk to old folks, to listen to their early day stories.

Curtis is a High Priest of the East Jordan Stake and the Union First Ward and has always been active in his Church.

Mr. Brady was chairman of the committee of the Temple Fork Chapter that conceived the idea of placing the ten-ton granite block, from the quarry from which the granite was obtained for the Salt Lake Temple, at the Pioneer Village. It stands just south of the Coalville Rock Church in Pioneer Village and has a suitable plaque on it describing it. Don't miss it when you visit the village.



By Arley F. Savage

C. R. Savage Utah Photographer

When I look at the beautiful colored pictures in the various magazines, I am reminded of the struggles and hardships my father had when photography was in its infancy and some of the first pictures were being produced something over 100 years ago. My father, being of an artistic nature, chose as his profession photography and studied in both England and France before coming to America, arriving in New York February 15th, 1857, at which time he was in very poor circumstances so he took a position with the Samuel Booth Printing firm in New York, where he spent nearly two years during which time he had saved sufficient funds to again pursue his chosen profession. At that time he had met a Mr. Stenhouse, who had a photographic gallery in Brooklyn, with whom he worked until 1859 when he was chosen by George Q. Cannon on a special mission to Council Bluffs, Iowa.

He took along with him his camera and such other equipment that he had and opened his first place of business there, using an old gray blanket as a background and an old tea chest for a dark room. By the spring of 1860 he had accumulated enough money to buy a team of oxen and a wagon and started for Salt Lake City with the Captain Brown Company. He took many pictures as he crossed the plains which were later destroyed by fire in the first building he built in Salt Lake.

After a six weeks journey, trav-

eling on an average of fifteen miles a day, Brother Savage, with his wife and two young sons, arrived at Salt Lake City, August 27th, 1860. The two faithful oxen and his wagon were traded for a 10 x 10 rod corner at 2nd and "D" Streets, where he established his home.

Soon after his arrival in Salt Lake City he opened his first photographic business in the upper part of a house on North Main Street.

Father traveled extensively through all the western states, where he took many pictures the hard way, as all the glass negatives and cameras were very heavy and had to be carried or moved by buck board and team.

Father located and named the Royal Gorge and in 1870 he accompanied Brigham Young on his trip to Dixie and to Zion Canyon where President Young named the Great White Throne and other various peaks.

Father was the originator of the Old Folks Party and a monument to his memory now stands at the corner of Main and Temple Streets. Over the years he distinguished himself by winning 1st prize for his pictures at the World Fair exhibits at Chicago, St. Louis, San Francisco and Portland as well as first prize gold medals at the Utah State Fair exhibits, and became the Official Photographer for all the Western Railways.

Brother C. R. Savage was the father of 13 children, four of whom are now living. He died February 3rd, 1909, at the age of 77 years.

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1964 Officers, Jefferson Hunt Chapters S.U.P.



Jefferson Hunt Chapter of the Sons of Utah Pioneers. Reading from left to right: Roy Stoker, second vice president; John R. Newey, first vice president; Jack Doxey, secretary and treasurer; Ray M. Wangsgard, president; Leland J. Montgomery, Chaplain. These offices were elected by the camp members in January.

The retiring 1963 officers were Jess G. Layton, President; Elmer Frazier, Chaplain, and Edgar Allen, Secretary and Treasurer. We thank them for a job well done.

Our chapter is fully organized with committees as follows: Carl Stoker, chairman for car treks; Lee Richardson, horse back rides; Arnold Berlin, refreshments; Jess Layton is heading the membership committee and Wilmer C. Jenson is our historian.

We have held regular monthly meetings on the second Thursday of each month. Our last meeting was held at the home of Chaplain Montgomery with Mr. Arnold Strand showing films and telling us of our duties to the youth.

Our next meeting will be a picnic for members and their partners at the town park.

During the month of August we plan an overnight camp outing with members and their families on Monte Cristo. This outing is a

repeat from last year which was very successful, which gives us and our children an idea as to true pioneer life.

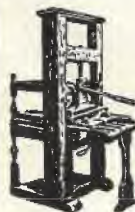
We would be happy at any time to have members of the National Organization or other camps visit us and give us any suggestions that would better our camp.

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OFFSET LETTER PRESS

Nominations For 1964-65 National Officers

Nominating Committee Chairman Vasco M. Tanner is pleased to announce the following nominations for officers of the National Society of the Sons of Utah Pioneers for the 1964-65 season:

President—George B. Everton, Sr., Logan, Utah.

The following are nominated for Vice President from the various Geographical areas of the State of Utah.

Vote for one—

Judd, Clement, Cedar City
Pendleton, John, Parowan

Vote for one—

Hatch, Aura C., Provo
Morgan, J. Rulon, Provo

Vote for one—

Call, Everett H., Salt Lake
Merrell, Karl A., Salt Lake

Vote for one—

Pingree, J. Fred, Salt Lake
Clawson, Truman F., Salt Lake

Vote for one—

Waterfall, Gerald, Ogden
Young, O. Whitney, Ogden

Vote for one—

Miller, James H., Brigham City
Munns, Boyd, Garland

Vote for one—

Hull, Alvin C., Logan
Gordon, W. Earl, Smithfield

Vote for one—

Life Membership Committee
Member Nomination
Allen, Marion E., L.M. No. 23
Clearfield.
Watkins, Eugene P., L.M. No. 70, Salt Lake

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James H. Miller

Brigham City Chapter Of SUP Holds Strawberry Festival

By James H. Miller

June 12, 1964 the 5th and 10th Wards Chapel in Brigham City, Utah, was the scene of a gala strawberry festival. The Brigham City Chapter had planned a wonderful evening with a good program including songs and pictures

of the trail through Wyoming of the Handcart Companies.

The Daughters of the Pioneers were invited and approximately 150 people enjoyed the lovely evening. National Executive Secretary T. M. Woolley and his good wife were visitors along with George B. Everton, Earl Hansen and others from Logan. The Relief Society sisters served delicious strawberries, cake and cream and it was a very successful evening.

BOOK REVIEW

By Virgil V. Peterson

American Heritage, Vol. XV, Number 4. American Heritage Publishing Co., New York, June 1964. \$3.95. Annual subscription \$15.00.

Oliver Jensen, in his lead article "We Are All Descended From Grandfathers" concludes that our prospective presidential candidates are no match for their grandfathers. He examines the life and accomplishments of Samuel Ealy Johnson, Sr., a Texas cattle driver; Michael Goldwater, a frontier

peddler; William Walker Scranton, a steel magnate; John Davison Rockefeller, the country's first billionaire; Henry Cabot Lodge, the aristocratic Boston Brahmin; and Miles Park Romney, a Mormon Saint with four wives, 30 children and 207 grandchildren. The contrast is Samuel Brady Nixon of whom it is said, he remained a common man untainted by aristocracy, unscarred by worldly success."

The Romney story, though brief is factual and fair and brims with stirring events in the life of the elder Romney.

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A wonderful time is being arranged to give you nine wonderful days, full of fun and excitement. Overnight stops with program and banquets, and reservations in the best hotels and motels, have been made. Special events are being planned for each evening. You will make many new friends along the route and renew old acquaintances.

Following Is the Scheduled Itinerary

FIRST DAY, Mon., Aug. 31. Leave from Lewis Bros. Stage Depot, 360 South West Temple at 6 a.m. Going south to Cedar City, St. George, Zion Canyon, with banquet and program at Kanab, with new SUP Chapter.

SECOND DAY, Tues., Sept. 1. Travel south over new Glen Canyon Dam, down to Flagstaff, Arizona, with banquet and overnight stop at Phoenix. Here again another banquet and program is being held with SUP members in Phoenix and Mesa area.

THIRD DAY, Wed., Sept. 2. Beautiful trip through Arizona and Imperial Valley where we travel below sea level to San Diego.

FOURTH DAY, Thurs., Sept. 3. Sightseeing around San Diego visiting famous Balboa Park, Old Spanish Mission, and

world renowned zoo and aviary. Afternoon trip to Tiajuana, Mexico, scheduled.

FIFTH DAY, Fri., Sept. 4. Leave San Diego for Los Angeles to attend SUP encampment and scheduled program.

SIXTH DAY, Sat., Sept. 5. National SUP encampment and program scheduled.

SEVENTH DAY, Sun., Sept. 6. National SUP Encampment and program scheduled.

EIGHTH DAY, Mon., Sept. 7. Leave Los Angeles after attending memorial service at Mormon Battalion monument at Ft. Moore location. Then on to Las Vegas for overnight stop at big hotel.

NINTH DAY, Tues., Sept. 8. Return to Salt Lake City, with lunch at Cedar City with SUP members in L. D. S. Ward. Long to be remembered, Arriving home about 8 p.m.

TOUR INCLUDES TRANSPORTATION, 6 MEALS, ALL ADMISSIONS, HOTEL AND MOTEL RESERVATIONS, ALL SIGHT SEEING TRIPS, ALONG WITH THOSE ARRANGED BY NATIONAL ENCAMPMENT COMMITTEE, with exception of admissions and meals covered by SUP registration fee at Encampment.

ALL FOR \$95.

If enough, because of time, desire a shorter trip, a 4-DAY BUS TRIP IS BEING ARRANGED for \$60 PER PERSON. Write to Marvin E. Smith, 1665 Atkin Ave., Salt Lake City, Utah, and send your check for \$25 which will hold reservations. A complete itinerary will be mailed upon request. *Bring Your Friends.*

RELAX AND ENJOY THIS TRIP IN THE LATEST MODEL AIR CONDITIONED, AIRRIDE BUSES.

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California Sons of Utah Pioneers



Organized in 1946 in Hollywood Ward under the supervision of William E. Nelson, Vice President of the National Society - John F. Howells, Jr., Chairman, presiding.

Ground was broken July 13, 1953 for the Fort Moore Pioneer Memorial, honoring the famous Mormon Battalion. Five years later the beautiful Memorial was dedicated by President Hugh B. Brown, grandson of James S. Brown who was a 19 year old youth when the U. S. Flag was raised for the first time officially over California. The Flag Pole and Pylon of this Memorial were a charge and challenge given to the descendants of the Mormon Battalion. The California Chapter of the S. U. P. accepted same, and their first letter dated December, 1953, was sent to all members urging them to build up a large active membership.

In 1954 President Howell was made head of Publicity Committee for the Fort Moore Memorial, and this committee immediately drew up a resolution to raise the money. The fund-raising campaign was initiated by means of contacting descendants of the

Mormon Battalion and was responsible for the original \$2,000.00 check that "kicked off" the campaign and was the first private money to be advanced to the Fort Moore Memorial Committee, John Anson Ford, Chairman. Dan and Beulah McAllister worked as a dedicated team in this phase of the campaign. Our president received a most encouraging letter from the First Presidency of the Church in regard to the project we were sponsoring. The local chapter was recognized, and great prestige was added when our president was nominated and elected to the Advisory Committee, of the Fort Moore Memorial.

Another highlight in our history was the resolution passed and signed by all Stake Presidents in Southern California endorsing our patriotic campaign and urging all church members to contribute. This resolution was brought to the attention of Les Goates, Editor of the Church Section of The Deseret News, and he in turn gave us church-wide publicity in our activity.

Our fund-raising campaign was climaxed by the efforts of outstanding talented members of the

church in Southern California combining their efforts in presenting a musical play, entitled "Handcarts West" which was premiered at the East Los Angeles Junior College Auditorium for four consecutive nights. The cost (almost \$100,000.00) of the Flag Pole and Pylon was completed with the concerted efforts of the Southern California Mormon colony.

A small group of dedicated S. U. P. members were responsible in bringing the Church, public officials, and the entire population's attention to a very important event in the history of this great country and memorializing a brave and gallant group, "THE MORMON BATTALION." In accomplishing this, we entertained four Governors, one Chief Justice of the U. S. Supreme Court, three Mayors, three Apostles and two presidents of the Church. We received citations from the City of Los Angeles and a resolution from the California State Legislature, citing the Heroic work of the Mormon Battalion. We shall always be grateful to the parent organization

See Page 11

California Sons of Utah Pioneers,

Dedicated to the Preservation of a Priceless Heritage.

The officers and members of the California Chapter of S.U.P. welcomes you, one and all, to the 1964 National Encampment to be held in Los Angeles, September 4, 5, 6, 7. Make your plans to be with us on this, the first National Encampment to be held outside the State of Utah. Come, mingle with your brother members in Sunny California.



Left to Right—Arthur McGregor, Judge Advocate; Mervin Sanders, 4th Vice Pres.; Burton Oliver, Treasurer; Ray Quist, 1st Vice Pres.; Dr. Louis T. Smithson, President; S. E. Sessions, 3rd Vice Pres.; Merlon Sant, 2nd Vice Pres.; Irving L. Pratt, Jr., Chaplain; Edward Perkins, Secretary. (Not present: Romney Stewart, Immediate Past President.)

From Page 10
for the encouragement and support given us and especially for the "Distinguished Service Award" presented to our chapter and the individual awards given to each member of the Fort Moore Memorial Committee.

At the present time, this Chapter is locating a landmark in San Bernardino County, prominent in Mormon history, with the aim of restoring and reviving it for future generations.

Roll Call of Presidents:

Raymond L. Kirkham 1946-1948

Grover C. Dunford 1948-1949

Edward B. Perkins 1949-1950

Wallace R. Reid 1950-1951

William J. Fox 1951-1952

John F. Howells, Jr. 1952-1958

Burton M. Oliver 1958-1959

Leo J. Muir 1959-1960

James C. Perkins 1960-1961

Romney Stewart 1961-1962

Louis T. Smithson 1962-1964

SUP Encampment Committee
c/o Marvin E. Smith
1665 Atkin Ave.
Salt Lake City, Utah 84106
Gentlemen:

Please make reservations as follows for.....person(s) for the Sons of Utah Pioneers National Encampment to be held at Los Angeles Sept. 4, 5, 6, 7. Plan No. 1 2 3 4 5 6 7 8 (Circle one). (For No. 8 indicate which event you would like, price will be sent to you.) I, We, prefer Option A B (Circle one) for the Saturday morning program.

Enclosed please find \$..... which represents 25% 50% 100% (Circle one) of the cost as listed in your plans.

It is understood that if I can not attend I may receive a full refund providing I notify you of my change in plans before Tuesday, August 25, 1964. I agree that I will pay any balance due before leaving for Los Angeles.

Signed.....
Address.....
City, State, Zip.....
Phone.....

Names of those who will accompany me:
.....

REMEMBER—This form must be returned before August 5, 1964, or you may be left home and miss one of the most wonderful times of your life with the Sons of Utah Pioneers.

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The Deadline for Reservations has

S.U.P. ENC

Los Angeles, California

Make preparations and reservations now as to how you will travel to what looks to be the largest encampment the SONS have ever enjoyed. It will be held at Los Angeles over the Labor Day week end—Friday, Saturday, Sunday and Monday—September 4, 5, 6, and 7.

The tentative schedule is as follows: (Definite times and places will be announced later.)

S. U. P. NATIONAL ENCAMPMENT

Sept. 4, 5, 6, 7, 1964, Los Angeles, California

Make plans now to enjoy a wonderful week end with the Sons of Southern California in the land of the Sun.

Friday, September 4th

A.M. Arrival in Los Angeles. Registration. Greeted by V.I.P.

P.M. Knotts Berry Farm Banquet, Wagon Circle program.

Saturday, September 5th

A.M. Early Morning Temple session. Option sight seeing tour.

P.M. (Balance of meetings for Saturday at Wilshire Ward)

1:00 Business meeting for men, fashion show show for women

5:00 President's Award Meeting

6:30 President's Banquet (Under the Stars Room, Wilshire Towers)

8:00 Special (Reserve for SUP and Friends, the musical Broadway Hit) "The Boy Friend."

Sunday, September 6th

A.M. Attendance at Wilshire Ward Meeting. Meeting and visiting with friends, early afternoon.

P.M. Bread and Milk Dinner (Pioneer Style) 5:00. Devotional service (Speaker General Authority) 7:30

Monday, September 7th

A.M. 9:00 Mormon Battalion Induction Ceremony at Fort Moore Memorial Site.

10:00 Sight seeing tour.

P.M. Leave for home, (Tired but happy)

All modes of travel will be employed to make the trek to Los Angeles except, perhaps, ox team and rocket ship. Some may drive their own cars. Some may want to travel by commercial or private aircraft. Most of the SONS and their partners will want to go by train or bus as in one of the plans listed opposite. Others may use different means to get to Los Angeles. Those who are in Los Angeles or get there on their own may want to use the sight-seeing and other service, which will be available providing registration is made before the deadline on August 5th, 1964.

For those of the Los Angeles area or others who may want to attend the meetings and all other functions of the encampment except the sight-seeing tours there is a plan. And for those who can only attend one, two or more of the gatherings or meals there is also another plan.

The National Society of the Sons of Utah Pioneers is sponsoring several ways of getting to the encampment. Buses are also being engaged for the sight-seeing tours and for movements to and from meetings, etc. Opposite are several plans or ways with their approximate times and costs. We are quite sure that costs will not be more but they may be less if enough persons sign up. Many more details will be given regarding the various programs as they are developed and arranged.

Send your application as soon as possible as some of the services are limited as to the number who can go by that method. In any case you must get your reservations into us before August 5th, so that we can in turn engage facilities for you. With the train trip (Plan No. 3) it will be a matter of first come first served as this method of travel will have to be held below a certain number. Mail your reservation application NOW, while it is on your mind.

for the Sons of Utah Pioneers

been Extended to August 5th for the

CAMPMENT

September 4, 5, 6, 7, 1964

PLAN NO. 1

Leave Salt Lake City, Friday, Sept. 3, 8:50 A.M. by Western Air Lines Jet. Arrive Los Angeles 10:20 A.M. Return trip leaves Los Angeles Sept. 7, 6:10 P.M. arrives at Salt Lake 7:33 P.M.
Price per person.....\$129.50

This plan includes all sight-seeing tours, entrance to Disneyland, three nights at a good downtown hotel, two banquets, one bread and milk supper, talent show and registration fee.

PLAN NO. 2

Leave Salt Lake City Saturday, Sept. 5, 8:50 A.M. by Western Air Lines Jet. Arrive Los Angeles 10:20 A.M. Return trip leaves Los Angeles Sept. 7, 6:10 P.M. arrives Salt Lake 7:33 P.M.
Price per person.....\$118.00

This plan includes transportation with group on Saturday, Sunday and Monday, one banquet, one bread and milk supper, two nights at a good downtown hotel, talent show and registration fee.

PLAN NO. 3

Leave Salt Lake City by Union Pacific train Sept. 3, 8:45 P.M. Arrive Los Angeles Sept. 4, 1:30 P.M. Leave Los Angeles Sept. 7, 1:30 P.M. Arrive Salt Lake City Sept. 8, 7:10 A.M.

Price per person.....\$ 79.50
Price per man and wife (Family plan).....\$137.00
Extra for Pullman service both ways
per person.....\$ 34.00

This plan includes all sight-seeing tours, entrance to Disneyland, three nights at a good downtown hotel, two banquets, one bread and milk supper, talent show and registration fee.

PLAN NO. 4

Leave Salt Lake City by Lewis Bros. Stages August 31, 6 A.M. Stop at Kanab first night (banquet), Phoenix second night (banquet), San Diego third night, Tijuana, San Diego fourth night. Arrive Los Angeles Friday Sept 4, morning. Leave Los Angeles Sept. 7, 10 A.M. Overnight at Las Vegas. Arrive Salt Lake City Tuesday, Sept. 8, 8:00 P.M.

Price per person.....\$110.00

This plan includes hotels or motels from August 31 to and including the night of September 7 at Las Vegas. Also all sight-seeing tours, entrance to Disneyland, four banquets, four other meals, one bread and milk supper, talent show and registration fee.

PLAN NO. 5

Leave Salt Lake City by Lewis Bros. Stages Sept. 3, 1:00 P.M. Arrive at Los Angeles Sept. 4, 11:30 A.M. Leave Los Angeles Sept. 7, 10:00 A.M. Arrive at Salt Lake City Sept. 8, 6 A.M.

Price per person.....\$60.00
Price per person (doubles).....\$

This plan includes all sight-seeing tours, entrance to Disneyland, three nights at a good downtown hotel, two banquets, one bread and milk supper, talent show and registration fee. (Passengers from Salt Lake to St. George will be picked up by this bus. The same price applies, however, as above.)

PLAN NO. 6

This plan is for those who travel to Los Angeles on their own. It includes all sight-seeing tours, entrance to Disneyland, three nights at a good downtown hotel, two banquets, one bread and milk supper, talent show and registration fee.

Price per person.....\$39.00

PLAN NO. 7

This plan is for those living in Los Angeles or who wish to make their own reservations for hotels, etc. It includes all sight-seeing tours, entrance to Disneyland, two banquets, one bread and milk supper, talent show and registration fee.

Price per person\$21.00

PLAN NO. 8

Because some of the SONS may not be able to attend all the functions but can be to some of them, arrangements will be made at a later date for tickets to each of the banquets, shows, etc.

See Page....for application blank.



Joseph Felt, Native Pioneer

By Nettie Newey

Joseph Felt is one of the few men living who is a native Pioneer. To be a native pioneer you must have been born in Utah before the railroad was completed in May of 1869. Joseph Felt was born in Grantsville, Tooele County on January 20, 1869. He said, "his life was a long, long story." This sketch is just a few highlights of that story.

His father was John Felt, Sr. and his mother was Kiza Eliza Stromberg. They were a polygamist family and she was his fourth wife. John Felt, Sr. left Sweden in 1855 and had gradually worked his way across the country. He arrived in Utah in 1857. Joseph's mother, Kiza Eliza came to Utah with one of the handcart companies, and like other members of that expedition made the entire trek on foot, pulling a handcart behind her. The family settled in Grantsville, Utah and it was there that Joseph Felt was born. The family lived there for about four years, then in the spring of 1870 moved to the little community of Huntsville.

Huntsville in the 1870's was a young and fast growing community. Through the influence of Soren L. Peterson there was an annual migration of Scandinavians to the community. Some of them came directly from the old country, while others came from different parts of the Utah Territory. John Felt, Sr. and his family arrived in April and brought with them a fine team of mules formerly owned by Brigham Young. John Felt, Sr. was a very progressive

man. He owned an interest in a grist mill, a mercantile business and operated a large farm. He brought the first reaper, the first mower and the first threshing machine into Ogden Valley. The family home was on the lot where the Dan Felt home now stands. (7500 East 2nd South).

Joseph Felt attended school in the old Rock House. Charles Wright was the teacher most remembered. He taught the children, first their A. B. C.'s, then they learned to count, and only then were they ready to have a copy book and to learn to read and write.

A child that misbehaved was punished. If caught talking the birch rod was applied to the knuckles. If punishment was of a more serious nature, the child was allowed to go out and select a willow to his liking, then Charley Wright used it to good advantage. If you were caught chewing gum, the gum was placed on the end of your nose and you were allowed to stand in a corner with your nose to the wall. One other type of punishment was popular for those who misbehaved, you were invited to spend time in the cold, dark cellar to think over your misdeeds.

When Joseph was eight years old he was baptized by Angus McKay and confirmed by Samuel S. Hammond. (June 24, 1877.)

In 1879 the community started to build a new meeting house. Joseph Felt and his friend, Chris Schade spent a good deal of their time watching the workmen, many times were chased off and away from the building, but they soon returned to watch the fascinating process of the building of a new church.

Toward the end of the 1880's John Felt, Sr. rented his farm out and as there was no work in the community, Joseph went to live with his brother, Charles, on his stock ranch. While in Nevada he hired out to Ed. Bonamon who ran a herd of sheep. Joe was hired to move camp and cook for the shearers. He earned \$86.00 and felt like a millionaire. Returning to Ogden he bought a new suit of clothes. Boy was he a dude.

Upon his return to Huntsville he attended one of the Valley's famous dances. Outside, he was just standing around minding his own business when pretty Mary Garner came along. Joe asked her

if she was waiting for him to take her home, she replied she was. So began their courtship. Old David Garner was not too happy with Mary's choice of a sweetheart, so one day when Joseph happened to meet Mary in Ogden he suggested, on the spur of the moment that they elope — and that's just what they did. They were married on August 15, 1890 at Evanston, Wyoming. Mary was sixteen and Joseph twenty. Later on they were married in the Salt Lake Temple. (April 8, 1899.)

During the early days of their marriage Joseph worked, during the winter months, hauling logs from Magpie Canyon. He made two trips a day and was paid 50c a day for his labor.

Nels Lofgreen had a brick yard in the western part of town and Joseph went to work for him making sand rolled bricks. This was hard work but he was able to make \$1.50 a day. Then by taking a contract to supply 150,000 bricks a year he was able to earn about \$3.00 a day. This was good money in those days. In later years he owned and operated a farm and had the first hay baler in the community. For many years he baled hay for progressive farmers.

During the 1920's Joseph Felt was Town Marshal, Deputy Sheriff, and also elected as County Constable. He was paid around \$15.00 a month for all of this work.

Six children were born to Mary and Joseph Felt. Eliza Hazel Felt, June 5, 1891; Joseph Edgar Felt, March 6, 1894; Violet Hortense Felt, September 27, 1896; Mary Madora Felt, July 6, 1900; Lester Mernier Felt, September 3, 1903; Owen Leslie Felt, April 25, 1908.

As one of a very large family, Mr. Felt started out in life without much financial assistance from his family, and made his way entirely unaided. He gave his children all advantages possible, and saw to it that they received a good education. Two of his sons are doctors. His sons also filled missions for their church. Always an active and conscientious worker in the church, Joseph Felt was ordained a Seventy and on July 18, 1920 was set apart as one of the Presidents of the Seventy-Fifth Quorum of Seventies. He was made a High Priest on March 27, 1927.

Continued on Page 22

Mormon People — America's Foremost Pioneers of 19th Century

By Leo J. Muir

The 19th Century is known in the United States of America as an era of extensive pioneering and colonization. In these migrations



Leo J. Muir

the Mormon people figured preeminently. American history will be searched in vain for any other group whose migrations and colonizations are comparable to those of the Mormon people.

Because of the unusual circumstances associated with the coming forth of the Mormon Church, the followers of that religion were destined to be a persecuted, harassed and driven people. As in the history of ancient Israel, so in that of modern Israel, the words "exodus" and "dispersion" were written in bold relief.

Though the life of the Prophet-leader was short and his years crowded, his activities were felt in five different states of the Union. He was born in Vermont; he organized the Church in New York; he erected the first temple and organized the first stake in the Church in Kirtland, Ohio; he founded two stakes—Clay-Caldwell and Adam-ondi-Ahman in Missouri and he built the second temple and organized the fourth stake in Nauvoo, Illinois. Thus during his life the Church had moved half way across the continent of the United States and was stationed on the western frontier, ready to push still further westward. All this was accomplished in a time when there were no roads and no bridges. Travel was slow, burdensome and hazardous.

It was not for the Prophet to participate further in the migrations of the Saints. His martyrdom in Carthage, Illinois, June 27, 1844, sealed his testimony and ended his Heaven-directed service.

Saints Ready To Move Westward

Nauvoo was then the largest city in Illinois, having a population in excess of 20,000. Here was a body of people prepared to undertake the tremendous adventure of westward migration. They had

been tempered by bitter and unjust persecutions and they had been trained and experienced in the hardships of travel and frontier life. They were ready to answer the call of destiny, however stern its mandates might be.

As will be indicated in the following paragraphs those mandates came from two chief sources: (1) the determination of these embattled saints to find a haven of peace and security in the undeveloped stretches of western American, and (2) the call of the Government to the United States for a special service in its defense program against the warlike Mexican government at the south.

There were, however, several thousand members of the Church still in the states of the Atlantic seaboard. These were eager to get to the west and join their fellow churchmen. They were denied this opportunity because of limited facilities and the already tremendous burden in the migration of the 20,000 church members in Illinois. Provision for the westward movement of these Saints on the Atlantic seaboard led to one of the boldest and most heroic expeditions in Mormon colonization — the journey by ship from New York to California.

Westward Migration Began In 1846

In 1846 it became apparent that the migration of the Saints to the west must soon get under way. This condition marks the beginning of what might properly be called Mormon pioneering. Four major movements are embraced in the first five years of these migrations. These were (1) the gradual movement of the body of the Church to Salt Lake Valley; (2) the trip by ship around Cape Horn under direction of Samuel Brannan, known as the Ship Brooklyn party; (3) the March of the Mormon Battalion from Council Bluffs, Iowa, to San Diego, California, and (4) the colonization of San Bernardino, California, by more than four hundred Mormon people under the direction of Amasa Lyman, Charles C. Rich and Jefferson Hunt. We shall discuss these movements in the order in which they made their way to the west.

On the morning of February 4, 1846, the Saints in Nauvoo began their exodus from that city crossing the river on ice into Iowa on horse, in covered wagons and in other vehicles — literally fleeing into Iowa. Gradually they made their way across Iowa and set up temporary residence in Council Bluffs, just across the Missouri River eastward from Omaha, Nebraska.

On this same day—February 4, 1846, a ship load of two hundred thirty-five Mormon people—men, women and children—embarked from Brooklyn, New York, on their way to the Pacific Coast, the fertile lands of California as their destiny. This group was known as the Ship Brooklyn Party.

Samuel Brannan and the Ship Brooklyn Party

Soon after the Martyrdom of the Prophet Joseph, and while the Mormon Saints on the eastern seaboard were clamoring to get to the west to join their fellow churchmen, President Young had instructed Parley P. Pratt and Orson Pratt to prepare means for the moving of the Saints on the Atlantic Seaboard to California by water.

There were about two thousand saints in this area. They were under efficient organization and were conducting church services with fair regularity. The Pratt brothers assembled these people in conference and conveyed to them the instructions of President Young, that they should plan to go to California by water. They told these members of the burdens that President Young and the saints in Illinois were carrying in planning the migration westward of the 20,000 members in Illinois. It was necessary that the saints in the east should care for their own migration. Evidently it was planned that one ship would follow another until gradually all the saints in the Atlantic states had found their way to California.

However, only one body of saints came by ship, the one under Samuel Brannan, already noted above.

The Ship Brooklyn Party consisted of 235 souls, 100 of whom were children, and the other 135 comparatively evenly divided between men and women. Brannan leased a 450-ton freighter, which was reconditioned for the convoy.

(See page 16)

From Page 15

As indicated above, this party left Brooklyn on the morning of February 4, 1846. As this ship pulled out, it carried a strange and varied cargo. There were several cows, whose milk was needed for food; about 20 pigs, later to be killed for food; crates of chickens to provide fresh eggs; food of all kinds in boxes, barrels and cans; the household effects of sixty or more families on the ship; the household effects of other people later to come on other ships; farm tools and machinery sufficient to put one hundred men to work; sufficient dry goods to stock two stores upon their arrival at San Francisco; two saw mills, a grist mill, a printing press and essential paper, ink, etc.; a substantial library to supply schools; a sizeable cargo to be unloaded at Honolulu, before the ship made its way to California; and several cartons of guns, which Brannan suspected might prove valuable in times of difficulty.

Space is not afforded here for details about this journey by ship; let it be sufficient to say that ten of the passengers, two men, two women and six children, lost their lives on the trip. Two children were born; a boy on the Atlantic, given the name of John Atlantic Burr, and a girl on the Pacific Ocean, given the name Georgiana Pacific Robbins. Four of those who died lost their lives in a terrific storm which threatened the destruction of the ship while it was approaching Valparaiso, Chili. The Captain had hopes of landing at Valparaiso where he could obtain needed provisions. The storm prevented a landing at Valparaiso, but a landing was made farther up the coast on the Island of Juan Fernandez.

While the ship was at Honolulu, delivering its freight, Brannan learned that the United States was in war with Mexico. He then bought considerable ammunition, anticipating the likelihood of fighting at San Francisco.

It was January 29, 1847, when this ship landed in Yerba Buena, a name later changed to San Francisco.

The Flag of the United States of America was waving at the harbor and the announcement was made that the ship was now enter-

ing the Territory of the United States of America. The Mexican War was over.

This colony of people immediately put to work the saw mills, the grist mill, the printing press, and began farming and gardening with the tools available. They went into the forest and cut timber and milled the same for the building of houses. This was the most businesslike colonization that had yet appeared on the west coast of the United States. Stores were opened, and an atmosphere of enterprise — organized and efficient — began to assert itself in the shapeless activities about it.

Not long thereafter Brannan founded an agricultural community in San Joaquin Valley, taking there several of the most experienced farmers in the colony. Churches and schools were organized and the life of the Mormon people took on a wholesome pattern.

We must enter a few lines here to indicate that, after founding the agricultural community in San Joaquin Valley, and after establishing mercantile enterprise at Sutters Fort, Brannan, with two other men and eleven horses (three for riding and eight packed with provisions, made his way over Truckee Pass and across what is now Nevada and Idaho and into Wyoming to meet President Young with his first pioneer company, in an effort to persuade President Young to come to California. That was a heroic, though fruitless adventure on the part of Sam Brannan. It was typical of his courage, his optimism and his indomitable persistence.

This colony remained in California until 1858, when about 60 per cent of the group went to Utah upon request of Brigham Young.

March of the Mormon Battalion

The second migration, in the order of its beginning, was the March of the Mormon Battalion from Council Bluffs, Iowa, to Los Angeles, California. In 1846 the United States suddenly found itself in war with the Mexican Government—the issue being whether Mexico or the United States should own the area now embraced in California, Nevada and Utah. The government needed men immediately to break a road-

way into California from Santa Fe. There were thousands of Mormons in western Iowa. They were the closest possible manpower for the Government in this adventure.

Captain Allen was sent by the Government to Council Bluffs to enlist a battalion of 500 men to perform this service. The Battalion was soon enlisted under the direction of President Young. Thirty-nine women, wives of battalion members, were permitted to move westward with the Battalion. Also included in the group were twenty or more of the children of these women. The entire company made their journey from Council Bluffs to Ft. Leavenworth, Kansas, on foot and in most unfavorable weather. At Fort Leavenworth they were inducted into the colossal Army of the West.

This army was made up of more than three thousand horsemen, hundreds of provision wagons, and ten thousand head of livestock. The Mormon Battalion was set into the middle of that tremendous procession. The first 750 miles from Ft. Leavenworth to Santa Fe, was made over a roadway that had been traversed more than a century. At Santa Fe, however, the Army of the West veered to the south and west, leaving the Battalion to its assigned duty, discovering and defining a course for a wagon road from Santa Fe to San Diego. That journey of 1200 miles was one of the most hazardous adventures in American history. All in all the Battalion traveled 2200 miles before reaching its destination in Los Angeles. This is known as the longest infantry march in military history.

At, or near Santa Fe, 150 members of the Battalion who had become disabled, together with 34 of the 39 women and all of the children, were detached and sent northward to Pueblo, where they stayed during the winter of 1846-47. Then, accompanied by 47 converts from Mississippi, they went northward and intercepted Brigham Young and his company on the Green River in Wyoming. They reached President Young and his company of pioneers while Sam Brannan and associates

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were there pleading with Brigham Young to "Come on to California." Here was one of the most interesting triangles in American history: The pioneers under Brigham Young, the discharged members of the Mormon Battalion and Sam Brannan the leader of the Ship Brooklyn party—all together at a point far remote from the destination of either one of them.

The Battalion of 350 members, with five women, reached San Diego, January 29, 1847, six months before Brigham Young and his party reached Salt Lake Valley. One hundred members of the Battalion re-enlisted in Los Angeles on July 16th when the Battalion was formally discharged in Los Angeles. The 250 discharged men moved northward and found employment in the San Francisco area during the winter of 1847-48. Later in 1848 they made their way back to Utah and to Council Bluffs where they joined their families and the body of the Church.

Brigham Young Directs First Pioneer Company to Utah

It was on the 7th day of April, 1847, that Brigham Young started from Council Bluffs, Iowa, with his first company of Mormon Pioneers. This group consisted of 148 people, reached Salt Lake Valley July 24th of that year, having spent three months and 17 days on the journey. This original company was soon augmented by 257 people made up of the groups that had spent the winter at Pueblo. These 257 people reached Salt Lake City, July 31, a week following the arrival of the Brigham Young Company.

Ten other companies in a total of 1690 people arrived in Salt Lake City before the end of the year. This gave to that city a population of 2095 souls for the first winter in the valleys of the mountains.

In the succeeding years migration continued into the Salt Lake Valley. Some of the companies were not equipped with horses and wagons, notably the hand-cart company. Many of these people suffered grave privations and hardships. They were pioneers in the truest possible sense. No other group of people has established a record in American pioneering comparable to that of the Mormon

people in their settlement of the Intermountain States.

These people pushed the frontier of civilization farther afield than it had ever been extended in any single colonization movement known to American history.

They founded an empire in a mountain desert—the most remote point from the rich and populous areas of the United States.

Through agriculture alone they extracted a livelihood from those forbidding desert lands.

They developed and applied the science of irrigation in desert lands.

They gave to the world its best example of cooperative industry.

They taught interdependence while at the same time preserving their independence and self reliance.

While waging the struggle for economic existence and community organization, they developed a great religion, an institution that has grown to be one of the most potent agencies for good in all the world.

Mormons Colonize San Bernardino, California

It was four years after the arrival of the pioneers in Utah, that consent of Brigham Young was given to a colonization movement in southern California. Under the direction of two members of the Council of Twelve, Amasa M. Lyman and Charles C. Rich, a company of 437 men, women and children migrated to what is now San Bernardino, California, and there founded that city. These people had gathered at Parowan, Utah, as the starting point of this adventure. Associated with Elders Lyman and Rich were Jefferson Hunt, Captain Seeley and Captain Lytle. There were 150 wagons in the procession, 588 oxen, 336 cows, 21 calves, 107 horses and 52 mules. In the group there were people from Canada, England, Wales, Ireland, Australia, New Brunswick, Sweden and France.

The Lugo Rancho was acquired for the sum of \$77,500.00. A down payment of \$20,000.00 was required. This amount was borrowed from financial interests in San Francisco. The purchase was completed February 27, 1852. The deed conveyed to the Mormon people 35,509 acres of land. Immediately three hundred acres were planted to wheat. The City of San Bernardino was laid out

very much after the pattern of Salt Lake City. The colony prospered. San Bernardino is still one of the most circumspect communities in the State of California. This group of colonists, like the Ship Brooklyn Party, returned to Salt Lake City when Johnston's Army invaded that city in 1857. This return to Utah was made at great sacrifice in valuable property interests. This was a genuine test of the allegiance of these people to their Church and its principles.

We have now named the four major colonization movements. As the years ran on, the Mormon people effected colonization of all the fertile valleys of Utah. They established numerous communities in Arizona, Wyoming and Idaho. Later on their migrations carried them to Mexico and to Canada. Wherever they lived they left a profound impression: they were honest, thrifty, industrious, and capable of unusual civic pride.

There is an old saying that

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strength and struggle travel together. Similarly great undertakings attract great men. Great tasks arouse human genius. Through their pioneering activity the Mormon people developed physical vigor, mental soundness, moral stamina, self-reliance, cooperation, industry, economy, trust in God, vision and loyalty to leadership.

It has often been said, as a tribute to the Mormon people, that if western civilization is to endure, the people of America must emulate the example of the Mormon pioneers.

The author of this article in the dedication of his historical work, "A Century of Mormon Activities in California," writes as follows:

DEDICATION

Now and again a brilliant and heroic interlude in human progress brightens the monotonous drama of history. Heaven descends to earth, impregnating the striving souls of men with Divine vitality. Then comes transcendent opportunity; then strong men conceive noble purposes; then destiny summons mighty faculties of mind and heart—the courage of the explorer, the faith of the pioneer, the song of the pilgrim, the zeal of the evangelist, the wisdom of the statesman.

It was in such an interlude that three groups of Mormon people—men, women and children, in total more than a thousand souls — penetrated the borders of California in the mid-years of the Nineteenth Century. In the hearts of these brave people — in their singleness of purpose as in their heroic achievements — is found the true source of their greatness: they moved under Divine mandate, Modern Israel on the march.

To the honor of these valiant souls and in reverent acknowledgement of the Spiritual Forces which marked and prospered their course, this volume is humbly inscribed.

The entire scope of Mormon colonization has been wrought out by the same class of people that are extolled in this dedication.

LEO J. MUIR



SUP PROFILES



Marion Elijah Allen

Marion Elijah Allen was born 18 December, 1900 in Cove, Cache County, Utah, the seventh child in a family of eight, to Andrew Bickmore Allen and Susanna Preece Allen. He attended public schools at Cove, Utah, North Cache High School at Richmond, Utah, and the Utah State Agricultural College (U. S. U.) at Logan, Utah.

He is a grandson of Elijah Allen, who was in the Mormon Battalion. His grandfather bought a farm in Fort Douglas area in 1848. His crops were completely destroyed by crickets. He sold his farm and returned to his family in Illinois. There he married Eliza Ann Bickmore and with his family and young wife returned to Utah in 1852.

Marion married Georgia Merrill 6 May, 1925 in the Logan Temple. She also is of early pioneer stock. They are the parents of three children: Mrs. Cecil Hyden of Logan, Marion Merrill Allen of Ogden, and Mrs. Blaine Taggart of Clearfield. They have ten grandchildren.

Marion owned and operated a garage and service station just north of Richmond. There was only one other service station between Smithfield and the Idaho

State line at the time he started his business.

Early in his life Marion became interested in amateur dramatics. He started the Cove Little Theatre which provided entertainment locally and in neighboring towns and also in parts of Idaho. As an actor he is remembered for his part as Dr. Jekyll and Mr. Hyde in which he completed the transition from one to the other on the stage before the eyes of the audience.

While living in Richmond, he built a miniature live steam locomotive, requiring many hours of work. This locomotive was a feature at Idaho Pioneer Days Celebration in Franklin, Idaho, one year. It was also exhibited and demonstrated for three days at the Cache County Fair in a booth to promote Conoco gas and oil. A picture and write-up was published in a national magazine, "The Red Triangle," of the Conoco display with Marion Allen and his train.

The family moved to Ogden in the spring of 1942. Marion was employed at Hill Air Force Base. He is a machinist and is still employed at Hill Air Force.

Marion and Georgia joined the Ogden Movie Club. Marion has served one term as president.

In 1956 they sold the home in Ogden and bought a new house in Clearfield. Their new home has an antique room which contains family heirlooms and other antique pieces, many of them Marion, himself, has refurbished. He also has a machine shop where he is continuing his hobby of making miniature live-steam locomotives on the scale of a half-inch to the foot.

Marion has been a member of the Sons of Utah Pioneers since 1950 and is Life Member No. 23. He has been president of the Buena Ventura Chapter and now serves as Secretary and Treasurer in the Chapter.

Marion's Church activities include counselor in the M.I.A. at Cove, scoutmaster in Ogden 30th Ward, ward teacher at various times and places, High Priest group leader, Genealogical ward chairman and Ward Education committee chairman.

Marion is a member of the Utah Historical Society of Utah and is interested in western history and travel.



Newly dedicated Rebecca Winters marker read by (left to right, standing) Richard Winters, great, great grandson; Elwood G. Winters, great grandson; Harold Reading, stake high council; N. Blaine Winters, great grandson. Great, great, great grandchildren, left to right, Pamela, Richard, Steven, John and Janett, all Winters.

Rebecca Winters

By Harold Lundstrom

The greatest wealth of the United States lies not in its fabulous possessions but in the audacious and unconquerable spirit of its leaders and its people.

From the earliest days of the nation when the ringing of an ax could be heard in Colonial New England hacking out a living space from the stubborn wilderness as our forefathers subdued the continent, America has been an eternal symbol of the spirit that conquers.

While our pioneers, at great sacrifice and labor have triumphed over the vast domain, Americans, ever restless and ever dynamic, have unflaggingly pursued their conquest. But despite—or because

of—this drive forward, Americans have also continued to look back, gratefully, to those who left them their inspiring heritage.

And it would seem that a more choice example of this "looking back to one's origins" never could be found than the story of the Mormon pioneer mother, Rebecca Winters, who died on the plains of hot Nebraska August 15, 1852, and whose memory is kept burning brightly by a constant interest in and dedication to seeing that her simple grave is properly maintained and fittingly marked.

The story of the unexpected discovery of her grave is an exciting one—and the story of its upkeep a continuing one.

The history of its discovery is essentially this, and it goes back to 1899:

In the early part of 1899 the Burlington Railroad Company decided to construct a line of track from its line at Alliance, Nebraska, southward to the Platte River Valley and then westward in the Platte River Valley to Wyoming.

F. T. Darrow was in charge of the survey party that included Verne Hedge as topographer. His duties were to establish the legal corners of the different subdivisions of the land through which the proposed line was being located.

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Bennett's
glass

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ed, and then tie the center lines to these different corners.

In carrying out this duty, Mr. Hedge one day, in kicking the sagebrush aside for a place to set a stake for the center line, discovered a wagon tire.

"This is strange," he said. "It must be a relic of some broken-down wagon on the old Oregon Trail."

He picked up the tire and discovered, chiseled in a rather crude manner, the inscription, "Rebecca Winters, Age 50 Years."

The surveyors were about to set the stake for the center line just at the point above the grave.

"We cannot do this," Mr. Hedge observed. "Let's go back to the transit man and report that the center of this railroad if constructed where we have now located it, would desecrate the grave of a pioneer mother."

It was necessary to go back to change the route so that the railroad would be thrown far enough away so as not to disturb the pioneer burial plot.

Shortly after the Burlington Railroad constructed its new trackage, the company built a fence around the Rebecca Winters' burial spot.

For a number of years, E. F. Despain, section foreman for the district, saw that the land was properly cared. He put down a well adjoining it, and each day on his trip out or in he watered the grass and flowers that he had planted.

Mr. Despain's labor of love was eventually assumed by the Katahdin Chapter, DAR.

As a tribute to the memory of Rebecca Winters and for the graves of all the Unknown Pioneer Mothers that lie under the grasses of the prairies, and also to compliment their own men who discovered and maintained the burial spot, the Burlington Railroad is anticipating the publication of a brochure retelling the story.

Rebecca Burdick was a daughter of pilgrims to the American shores back in the early 1600's. Her parents joined the Mormon Church shortly after it was organized. They eventually settled in Nauvoo, Illinois.

Unable to leave Nauvoo in 1846 with the main body of the Saints, Rebecca Winters and her husband finally were driven out by mob



Elwood Winters of Salt Lake City and Harold Reading of Scotts Bluff, Nebraska, at the map of the Pioneer Trail at Pioneer Village.

violence. They moved to Burlington, Iowa, and the next spring to Kanesville, where they toiled for another year, preparing for the long trek to Utah.

During the winter as Rebecca Winters toiled, "She had strong premonitions," her daughter-in-law wrote, "that she would not live to accomplish the journey. When friends would be talking of the joys they anticipated on reaching the valley, she would say, 'But I shall never live to see them.'"

"It was late in June 1852, when they crossed the Mississippi River, and they proceeded prosperously along until about half the journey was over when cholera appeared in the camp. Many were stricken, and some died.

"It was on the morning of August 15, as they were about to break camp, that Sister Winters went to a tent containing the sick. The sight that met her was appalling to her sympathetic nature, for she beheld the dying agonies of a neighbor and a friend. She had not felt well through the night, and from that moment she was stricken.

"The company of ten, to which she belonged, had traveled but a short distance, when it was found necessary to go into camp again so that something might be done to ease her sufferings.

"Willing hands worked with their might, but by the noon hour her spirit had taken its flight; her journey was ended, and they laid her to rest by the pilgrims' pathway.

"There could be no coffin to shelter her body, but into the deep

grave a bed was lowered, and after being suitably robed and tenderly wrapped, she was laid therein.

"From a broken down emigrant wagon a tire had been carried along by a fellow pioneer family. This tire was cut in two, and, so that some memorial of her resting place might remain, William Reynolds sat up through the night and with a chisel engraved upon the rim: 'Rebecca Winters, Aged 50 Years.'

"When her husband saw it, he prophetically exclaimed, 'That name will remain there forever!'

And it has, for Rebecca Winters who was a true pioneer mother, loyal to her country, faithful unto death to her religion.

Certainly one of the inspiring facets of the Rebecca Winters story is the interest manifest by today's generations in seeing that her name is perpetuated. This includes not only her own descendants but also the pioneer-minded and historically-minded people of the Twin Cities, Scottsbluff and Gering, Nebraska, and the Burlington Railroad executives. Co-operatively working together, their self-assumed work continues to go on. Special thanks go to the Daughters of the American Revolution (DAR) who place flowers on the now well marked grave.

Early in 1964, a portion of the

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county access road became a part of the Federal Highway program. At a place approximately three miles south of Scottsbluff, the new Federal Highway, that parallels the Burlington Railroad tracks, crosses the tracks and continues eastward on the old county road.

At this juncture, on the south side of the main trackage, a small parking area has been created. Here cars can be parked, and it is only a short walk, westward down the tracks, to the fenced burial plot.

A new plaque and the access road with its signs and markers were fittingly dedicated May 24, 1964. By chartered bus, thirty-one descendants of Rebecca Winters traveled from Salt Lake City to Scottsbluff and participated in the ceremonies that had been arranged by the Nebraska Landmarks Council, the Nebraska State Historical Society, Elwood Winters, vice president of the Winters Family Organizations, and the Church of Jesus Christ of Latter-day Saints that was represented by Elder Thorpe B. Isaacson.

The proceedings of these ceremonies and activities were reported by George Scott, staff writer for the Deseret News, as follows:

SCOTTSBLUFF, NEB. —

Mormon pioneer mother Rebecca Winters was immortalized near here Sunday with the dedication of an impressive monument at her gravesite.

The dedication came as a featured event in the day-long celebration of the Nebraska State Historical Society's spring gathering.

Gov. Frank B. Morrison officiated.

Dedicated at the gravesite were an impressive marker telling the story of Rebecca's death, an access road from the main highway, a parking lot and direction signs pointing tourists and visitors to the grave.

Gov. Morrison was presented with a National Historical Landmark certificate at a noon luncheon by Merrill J. Mattes, U.S. National Parks Service.

A crowd of 300—including 31 members of the Rebecca Winters family — then proceeded to the gravesite marker near tracks of the Chicago Burlington and Quincy Railroad.

Elder Thorpe B. Isaacson, assistant to the Council of the



Rebecca Winters Bennett, on left, unveils plaque.

Twelve, Church of Jesus Christ of Latter-day Saints, was principal speaker at the dedication service.

N. Blaine Winters, Salt Lake City, great-grandson of Rebecca Winters, offered the invocation.

Gov. Morrison then told of the "wonderful band" of Mormon pioneers who left the banks of the Mississippi River and took two months to travel to the present site of the marker.

Elder Isaacson brought President David O. McKay's greetings to Nebraska and his appreciation for the state's desire to preserve the traditions of the pioneers.

He commended the Winters family for their contributions to the pioneering of the West.

"We express our appreciation to the Chicago Burlington and Quincy Railroad for preserving the sacred spot where this great lady was buried after it was found by the surveyors and the right-of-way changed to miss her grave," Elder Isaacson continued.

Elwood Winters, great-grandson of Rebecca Winters, also participated in the dedication service.

He expressed appreciation of the Winters family to the people of Scottsbluff, the Nebraska State Historical Society and the Burlington Railroad for care of the grave after its discovery in 1899, also the organizations cooperating in the Spring Meeting: North

Platte Valley Historical Association, Oregon Trail Museum Association, Historical Land Mark Council, American Pioneer Trails Association, Scottsbluff Chamber of Commerce, Gering Chamber of Commerce.

A steel fence has been built around the grave. The railroad also drilled a well nearby so that lawns and flowers could be watered to make the grave attractive.

Despite its nearness to the railroad and distance from Scottsbluff, the grave has never been molested, according to railroad section hands, who have taken pride in caring for the site.

* * *

The tragedies of the plains were many. In most cases not a trace was left for identification, but the burial spot of Rebecca Winters seems almost to have been preserved. A representative tribute for the great and historic achievements and sacrifices of all pioneer and pioneering mothers is, indeed, being inspiringly made by the careful care being given the Rebecca Winters grave and her memory since its discovery back in 1899.

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Highway sign near Scottsbluff, Nebraska. L to R: Steven N., John B., Richard K., Pamela and Janet Winters.

JOSEPH FELT

Continued from Page 14

In March of 1900, Joseph Felt was called on a mission to Scandinavia. He took the Gospel to his father's homeland. After his arrival he immediately commenced his missionary work, preaching, baptizing, organizing and with other brethren teaching the Gospel to his father's kinfolk. After an active and successful mission he took leave of the saints in Sweden and returned to his mountain home. It had been thirty months since he had seen his wife and three children. He was released in July of 1902.

The Apostle Paul was a missionary to the Gentiles. His missionary experiences are recorded in the New Testament. He is the model all missionaries hope to be like. We have in our community a great missionary. Our missionary is Joseph Felt. He has completed nine missions. One to Europe, six to the states and two stake missions.

1. Set apart March 30, 1899—Scandinavia—returned July 1902.
2. Set apart Nov. 11, 1913 — Western States.

3. Set apart Dec. 2, 1919 — Northwestern States — returned May 29, 1920.

4. Set apart April 12, 1921 — Northwestern States — returned April, 1923.

5. Set apart Nov. 24, 1925 — Southern States—returned March 18, 1926.

6. Set apart Dec. 4, 1928—East Central States — released March 14, 1929.

7. Set apart Dec. 2, 1936—California Mission—returned March 22, 1937.

8 and 9. Stake Missions.

When answering his missions calls Joseph Felt no doubt felt like the Prophet Nephi when he said in I Nephi Chapter 3, Verse 7: "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the things which he commandeth them."

Rebecca Winters' Grave

By Howard R. Driggs

There's a storied grave
By a long, long trail
Where a tired mother sleeps.
The grasses sigh
As the winds pass by
And the stars their vigils keep.

The grave was made
Years, years ago
When the pioneers went West;
One mournful day
On that weary way
Another was laid at rest.

On a wagon tire, old yet strong
They cut this mother's name
To mark the mound,
Then with sobbing sound
Went on, hearts filled with pain.

The grasses hid that lonely grave
Stars kept their watch o'er the trail
Through the long, long years
Till new pioneers
Came to lay their iron trail.

The grave was found by those
rugged men
It stood in their right-of-way,
Yet with thoughtful care
They left it there,
Changed the grade that it might stay.

The lonely grave by the long, long trail
Now does its sacred part
To keep through the years
Our brave pioneers
And our love of the mother heart.

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Moroni Schindler with oxen Lars and Ben and "Misfit," the 2-year old heifer.

Pioneer Village News

By Ruth Rushforth and
Nancy Behrens

Through the sweltering heat of our paved city, car after car makes its way down our shady drive and behold here lies the antiquities of early Utah. Pioneer Village makes the transition from our modern living back to Brigham Young's day easily with waves of nostalgia brought forcefully to visitors of their own childhood memories. Old and young alike are captivated by the mood of the Village.

It would be hard to calculate the impressions of people except by their genuine compliments as they pass through the office or by remarks to their guide. Heard often from visitors are such thoughts as, "the most authentic restoration," "the high spot of our visit to Utah," "immaculately kept," "so many memories we could spend all day here." Many visitors are impressed with the Mormons' love of the cultural and finer things of life, shown in our displays. The old timers' industrious-

ness overwhelms most newcomers to Utah.

New interests are continually being added to the Village. Our latest is a two year old midget Hereford "Misfit" who delights the children as he faithfully follows Ben and Lars while they give folks a covered wagon ride. The oxen rides complete the western air of the Village. You can almost expect the Wells Fargo Stage to come rolling down our dusty road with passengers from the east, anxious to see Indians or buffalo. Visitors are also caught up in the excitement of the Pony Express riders and their dangerous day and night rides across our frontier country. This setting of Pioneer living makes one feel as if he were part of that era of horse and buggies, patent medicines and high button shoes.

Often a request is made for more varied types of printed material, describing the Village, to take home for friends. These folks are given brochures to help with our advertising program. On occasion we are confronted with citizens who are thrilled with the Village but feel that more people should know of its value. Even so, the time well spent here is carried

BOOK REVIEW

By Virgil V. Peterson

The Book of the American West, Jay Monaghan, Editor-in-Chief. Julian Messner, Inc., New York. \$22.50.

This magnificent volume of 600 pages profusely illustrated, is the product of ten of the best historians on the American West. Designed to give the unvarnished truth of an important segment of American history it covers the chronological period from Indian cultures to 1912. For the purposes of this book the geographical boundaries are westward from the eastern borders of the Dakotas, Nebraska, Kansas, Oklahoma and Texas. Northward and southward it extends from the Mexican to the Canadian borders.

Dale Morgan authors part one, "Opening of the West." The transportation section is by Oscar Osburn Winther while Oscar Lewis writes on mining and timber. Don Russell describes the Indian and soldier episodes and Wayne Gard writes about the law of the West. Cowboys and horses is the work of Ramon F. Adams and guns is the subject of Robert Easton. Wildlife is portrayed by Natt N. Dodge while western folklore and songs is ably written by B. A. Botkin. Each of these authors are recognized as specialists in their respective fields.

Clarence P. Hornung is art director of this work. An eminent artist in his own right he has assembled here what is considered one of the finest collections print-ew. Many of these pictures are previously out of print and for many years have been unavailable. Consisting of woodcuts, engravings, drawings, paintings, lithographs and documentary art these reproductions represent the work of Catlin, Remington, Currier and Ives, Borein, Russell, Bodmer, Bierstalt, Moran, Stanley, Wimar and others. The concluding chapter, "A Gallery of Western Art" is authored by Hornung.

Full appreciation of the magnitude and significance of this volume will come only to those who see it and read it.

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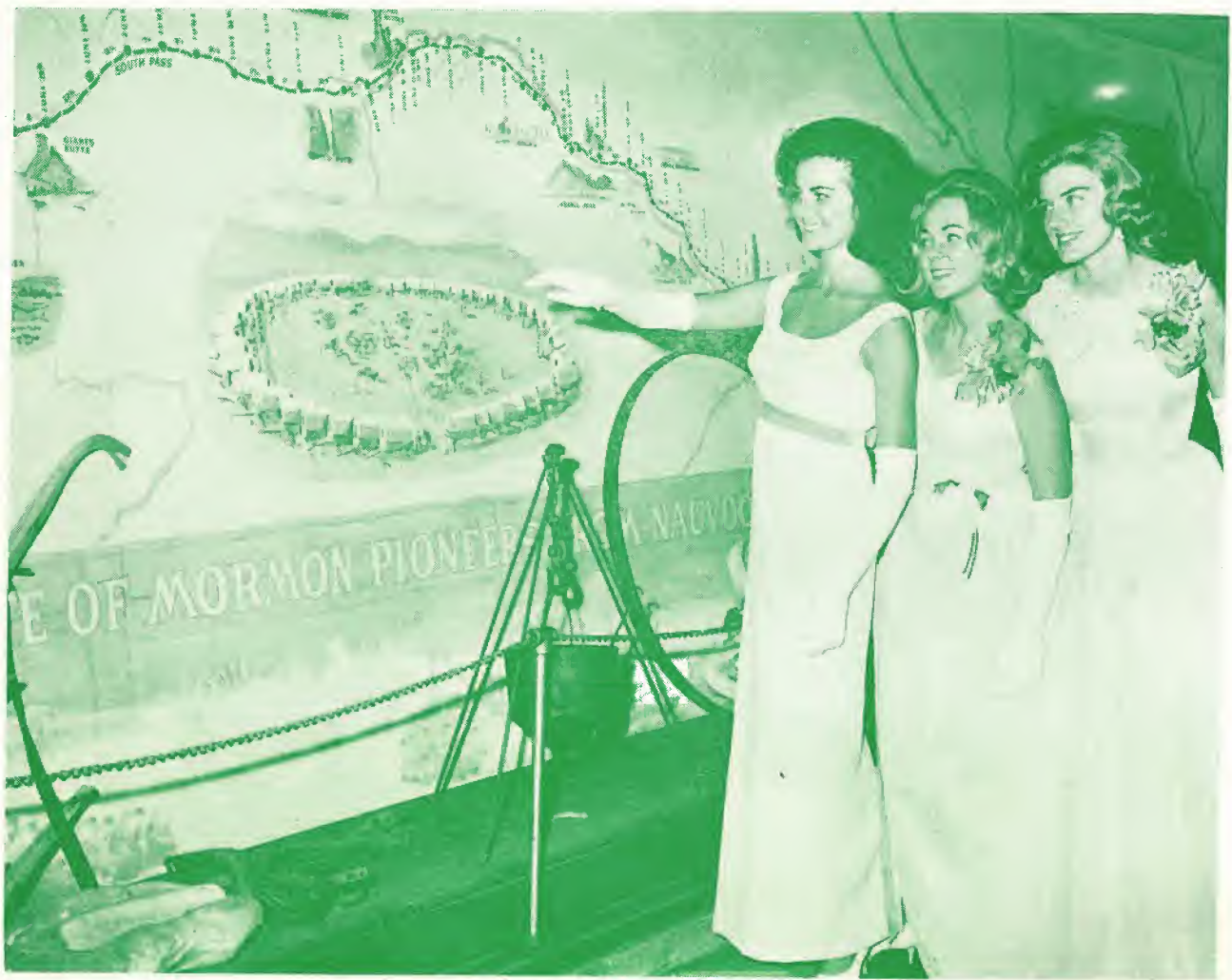
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Queen "Vicci" Hullinger points with pride to the wagon ring on illustrated map of the Mormon Pioneer Trail of 1846-47. Her attendants, Lynda Smart, center, and Michelle Eason, look with interest on this historical portrayal of pioneering. The Pioneer Village will be alive with activity all through the Days of Celebration and especially on the 24th of July. It will open right after the parade and at 3:30 p.m. Mrs. Hilda Erickson, 104 years old and the last surviving Pioneer will unveil an oil portrait of herself done by the well-known artists, Milton and Jane Swensen.

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